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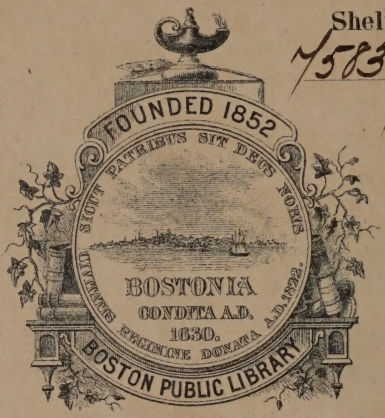

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ADDRESS

TO THE

NORFOLK COUNTY TEMPERANCE SOCIETY,

AT

75837

THEIR MEETING AT QUINCY,

29 SEPTEMBER, 1842.

By JOHN QUINCY ADAMS.

BOSTON:
GOULD, KENDALL & LINCOLN.

1842.

Ms. J. M. Brewer.
April 17, 1893.

QUINCY, OCT. 3D, 1842.

HON. JOHN QUINCY ADAMS.

SIR,—At a meeting of the Committee of Arrangements for the Norfolk County Temperance Convention, held in Quincy on the 29th ultimo, an unanimous vote of thanks was passed for your able and eloquent Address, with a request that you furnish us with a copy for publication.

By complying with our wishes you will confer a favor upon the temperance cause, and much oblige your humble servants.

JUSTIN SPEAR,
JOHN GREGORY,
GEORGE VEAZIE,
JOHN C. EDWARDS,
GEORGE NEWCOMB,
Committee of Arrangements.

QUINCY, 8TH OCTOBER, 1842.

Messrs. Justin Spear, John Gregory, George Veazie, John C. Edwards and George Newcomb, Committee of Arrangements for the Norfolk County Temperance Convention, held in Quincy on the 29th of September, 1842:

FELLOW CITIZENS,—In compliance with your request I transmit herewith a copy of my Address, delivered on the 29th ult., by invitation from the Executive Committee of your Society. Grateful for the indulgence with which it was received, my thanks are due to the Society for affording me the opportunity of contributing my feeble testimony to the blessed cause of temperance throughout the land. I am, with great respect, gentlemen,

Your obedient servant,

JOHN QUINCY ADAMS.

JOHN A. GREEN, PRINTER, QUINCY.

ADDRESS.

Some months since, while in attendance at the Seat of Government of the United States, at the City of Washington, upon my duties as a public servant of the People, I received a Letter from Mr. Harrington, Chairman of the Executive Committee of the Norfolk County Society for the Suppression of Intemperance, informing me that their anniversary meeting would be held at this place, about this time, and requesting my attendance at the meeting. I could not hesitate to comply with that request, for the purpose of manifesting my approbation of the object for which the Society was instituted, and my cordial good wishes for its success, in promoting the suppression of intemperance in the County of Norfolk. As a native of the County, — as expecting within a few short days to leave my bones to be deposited in yonder graveyard with those of my forefathers for more than two hundred years, — with those of a sister and a brother, — with those of two tenderly beloved sons, and an infant angel, the child of one of them,—with those more remote, yet affectionately remembered relatives, and friends and neighbors, who have been gathered to their fathers, and whom I have mourned with tears of affliction, through a period of three score years and ten, all bearing upon the memory at once — the sym-

pathizing sorrows of seventy years as one concentrated burthen: with all these ties of attachment to the County of Norfolk, what a heart should I have, if it did not beat with sensibility to every thing which can have but a tendency to promote the health, the welfare, the virtue, the happiness of its inhabitants, and of their posterity. This was my first motive.

Of the general movements of the temperance reform throughout the civilized world, I had been a gratified and rejoicing witness, for several years, without taking an active part in it. I had been not an inattentive witness, but neither had I entered upon the arena, as one of its enthusiastic champions and apostles. I had never taken a temperance pledge myself nor joined any association, the object of which was to obtain a pledge from others. Not that I was lukewarm to the cause — but I had no need of a pledge for my own person, and other duties so absorbed all my time and engrossed all my attention, that I did not feel myself called upon to enter upon a field where the laborers seemed to be already as abundant as the richest harvest could require. I had followed the stream with silent observation and was content to leave to others, more excited and more mercurial, the trophies of victory and the swelling pæan of applause by which it was followed — but the very title of the Society, the chairman of whose committee requested my attendance at their meeting, left me no time for hesitation or doubt. The society for the suppression of intemperance in the County of Norfolk, was, in fact, a society to multiply the joys and diminish the sorrows of the whole people of the county — a society to redeem them from vice and

wretchedness, and to crown them with joy and with glory. To refuse my attendance at the meeting of such a society, when invited by them, would have been equivalent to a declaration of indifference to the welfare and happiness of my nearest neighbors — of my own people. This would have been equally unjust to myself and to them. To the general cause of temperance throughout the world, I would say, as I would say of all moral reform, God speed you. But to those who contribute to the suppression of intemperance in the County of Norfolk, I would bid you welcome, as to visitants from above, upon earth!

But independent of my testimonial in behalf of your institutions, and my thanks for all that you have done, and all that you propose to do, to invigorate the virtue of the people of Norfolk County, what can I say to you in honor and commendation of Temperance which has not been said to you, and which you have not said to others, day after day, for a long series of years?

I have recently read an excellent discourse, by the Rev. Doctor Albert Barnes, delivered before the Howard Temperance Society of Philadelphia, on the connection between Temperance and Religion — and it occurred to me that a small portion of our time, this day, might be not unprofitably occupied by an *enquiry* — what are the *principles* with regard to temperance — to *total abstinence* from the use of spirituous liquors, and to the administration of pledges, or in other words, the contracting engagements by *vows*, sanctioned and inculcated by the Holy Scriptures of the Old and New Testament — that is, by the law delivered from Sinai, or revealed in the writings of

the Prophets, and by the Gospel of Jesus Christ. This will form the subject of the few remarks which I propose to submit to your consideration this afternoon; and should it be objected that I am encroaching upon the province of this sacred desk, let the importance of the enquiry, both to the temporal and eternal welfare of us all, serve as my apology for introducing it here.

Doctor Barnes has proved, in admirable order and with irresistible demonstration, the natural and essential connection and alliance between temperance and religion.

In pursuing the train of thought suggested by that eminent divine, you are aware that I can present you only the crude and hasty conceptions of a layman, too much absorbed in the cares and troubles and contaminations of the world to be invested with the whole armour of God. But, if the only result of the *enquiry*, which I am now about to propound to you, should be to awaken the attention of more gifted, and on these subjects, of better instructed minds, to this, the *religious* view of the mighty temperance movement, now in progress throughout the world, I will bless the day when I received your invitation to attend this your meeting, and will pray with redoubled fervor for the blessing of Almighty God upon *your* labors for the suppression of intemperance in the County of Norfolk.

What then is the Law and the Gospel with regard to Temperance — to Total Abstinence, and to Vows?

The *temperance movement*, as it is called, is at this moment presenting one of the most remarkable phe-

nomena in the history of the human race. It is a simultaneous impulse, operating at once in every part of the christian world, for the entire reformation of a *vice*, in its nature *solitary*, that is, infecting every individual subject to it separately from all others, yet infectious as the small pox or the plague, and every where spreading over multitudes, till it outstrips, in fatal malignity, the combined scourges of war, pestilence and famine.

What is *Temperance?* In examining the physical and moral nature of *Man*, we find him born with appetites and passions, the indulgence of which leads him to excess and to self-destruction. Daily food is one of the necessities of his physical existence, from the moment of his birth to that of his dissolution; and his appetites are given him to stimulate those exertions of industry which enable him, from the fruits of the earth and from his dominion over the animal creation, to provide for himself and for his progeny that daily food. Thus, from the constitution of his nature, the support of his existence becomes identified with the indulgence of his appetites. His condition, in this respect, differs not from that of all other animated nature. But between him and all other animals there is one great and insuperable difference. Of all animated beings, man alone excepted, the appetites are proportioned to the wants. When the food, necessary for their continued existence has been taken, their appetite ceases to crave for more. It is so with man in the earliest stage of his infancy, but as he advances to maturity and acquires the capacity of self-control, his appetites transcend his wants — the food necessary for the

sustenance of his body becomes a stimulant to the enjoyment of sensual pleasure; the appetite itself becomes sharpened and vitiated by indulgence; he riots in excess till his whole system, physical and moral, becomes corrupted and depraved; he loses all self-control, all sense of difference between right and wrong, all sentiment of his obligations to his fellow creatures, all sensibility to the tenderest ties of kindred blood and of wedded love, all reverence for his country, and all duty to his God, and dies in the convulsions of a delirium tremens, an outcast from earth and heaven!

Fellow Citizens! is this a fancy picture that I have brought before you? Are its colors over-charged? Is it the portraiture of the poor, of the destitute, of the ignorant or uneducated, alone; or does it include numbers, untold numbers, of the wealthy, of the learned, of the powerful, of the exalted, among your countrymen and mine? Of the men who have gone down to dishonored graves, under the spell of this fascination, must you go into the hovels of poverty, and the receptacles of obscure infamy, to search for the victims? Yes — there you will find them, driven thither, as to their last refuge upon earth, by their besetting sin itself, but not there alone shall you find them. Go into your crowded theatres — go to your populous race courses — go to your honorary public dinners — nay, enter the assemblies of your legislations, the tribunals of your judicial courts, the halls of your National Congress, the very temples of Almighty God, and where shall you fail to find a man, far downward gone in this descent to the abyss of perdition, and descending with rail-road speed,

perhaps unconsciously to himself, and like the helpless adventurer in a bark floating unawares into the rapids of the Niagara, and borne by the restless stream over the precipice, to be dashed into eternity upon the rocks below, leaving not a ruin of the sufferer to be found.

These are the fruits of intemperance — and intemperance is the fruit of drinking hot and rebellious liquors, fermented and distilled from certain fruits or grains, containing in their composition a poison commonly known by the name of *Alcohol.* In the history of the human race, we are informed by the Holy Scriptures, that the fall of our first parents from Paradise was occasioned by *intemperance.* It was the inability to resist the temptation of an evil spirit, a fallen archangel, which seduced the mother of mankind, to transgress the command which she had received to *abstain* from the forbidden fruit. Total abstinence was the command, and the condition upon which the enjoyment was held of immortal life, and of every other blessing which had been bestowed without restriction or stint. Temptation induced *intemperance* — the condition was violated — death was the penalty, and the world was lost.

One of its earliest consequences was fraternal murder. Adam and his posterity had been doomed to eat bread in the sweat of their faces, and the ground had been cursed for his sake. Of his two sons, Abel was a keeper of sheep, and Cain was a tiller of the ground. The two conditions of pastoral life and of husbandry, divided even then the occupations of mankind — but there is no record of the cultivation

of the vine, or of the use of spirituous liquors, before the general deluge.

After that awful and tremendous annihilation of the human species, one man with his family only excepted, Noah, the second founder of the race, "*began* to be a husbandman, and he planted a vineyard, and he drank of the wine and was drunken."

Noah had been spared from the general destruction of mankind by the flood, and preserved for the continuity of the species, because he was a just man and perfect in his generation, and walked with God.

It is evident that when he planted his vineyard and drank of the wine, he knew not the consequences that were to follow. The *vine* had been one of the natural productions of the earth before the flood; but distillation from the grape had not been invented — and the discovery of it by Noah was immediately followed by shame to himself, and by calamity to his posterity, scarcely less deplorable than if he and his children had perished with the rest of mankind by the flood.

His sin was intemperance — the sin by which Paradise had been lost. The narrative in this, as in numberless other passages of the Scriptures, is confined to the mere statement of facts without note of praise or of censure, but appealing to the natural sentiment of right and wrong in the human heart. The second and younger of Noah's sons, exposed him in his nakedness, while drunk, to his two brothers. The contrast between his conduct and their's, towards their father, is marked by the blessing, which on his recovery from prostration to the knowledge of

what had occurred, he invoked upon his two affectionate sons;— and the curse which he pronounced upon the undutiful ingrate — a curse upon him and upon all his posterity — one-third of the inhabitants of the globe — a curse, scarcely less terrible than that to which it was superadded, of expulsion from Paradise — a curse prophetical of that destiny which the inhabitants of Africa, the descendants from the unnatural son, have been doomed to fulfil, from that day down to our own, and which, in the belief of many devout christians, that continent is fated to endure till the day of final judgment upon all the inhabitants of the earth.

Such is the historical account of the origin among men of the sin of intemperance — yet there is no where throughout the Scriptures of the Old or New Testament, a prohibition of the use of spirituous liquors. *Wine* is indeed the only one mentioned as having been used on festive occasions, and the cultivation of the vine is rather recommended than censured. The instances of intemperance in the use of wine are numerous in both Testaments; and the cases of Lot, of Ahasuerus, of Belshazzar, of Holofernes and of Herod, seem all to have been recorded as awful warnings against the vice of intemperance, by exemplifications of the inexpressible and sweeping calamities which they occasioned. But the Land of Canaan was not only a land flowing with milk and honey — it was pre-eminently a land of vineyards. There were among its most enchanting beauties, not only the flowery dale of Sibma clad with vines, but the vineyards of Engedi, of Sarek, of Jazer, of Abel, of Gaza and Sarepta, of Libanus, Suron and

Ascalon. Throughout the whole of the Old Testament, the vine is represented as one of the most precious blessings bestowed by the Creator upon Man. In the incomparable fable of Jotham, when he lifted up his voice on the summit of Mount Gerizim, and cried to the men of Shechem — hearken unto me, ye men of Shechem, that God may hearken unto you — he told them that when the trees of the forest went forth to anoint them a king to reign over them, they offered the crown successively to the olive tree, the fig tree and the *vine*. They all declined to accept the royal dignity — and when it came to the turn of the vine to assign the reasons for his refusal, he said, "Should I leave my *wine*, which cheereth God and man, and go to be promoted over the trees?" In the 104th Psalm, — that most magnificent of all descriptions of the glory, the omnipotence, and the goodness of the Creator, God,— wine is enumerated among the richest of His blessings bestowed upon man. "He causeth the grass to grow (says the Psalmist) for the cattle, and herb for the service of man, that he may bring forth food out of the earth, and wine that maketh glad the heart of man, and oil to make his face to shine, and bread that strengtheneth man's heart." But while wine was thus classed among the choicest comforts and necessaries of life, the cautions and injunctions against the inordinate use of it are repeated and multiplied in every variety of form. "Wine is a mocker, (says Solomon — Proverbs 20: 1,) strong drink is raging; and whosoever is deceived thereby is not wise. He that loveth pleasure shall be a poor man; he that loveth wine and oil shall not be rich, [21 : 17.] Who hath wo?

who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry *long* at the wine — they that go *to seek* mixed wine. Look not thou upon the wine when it is red; when it giveth its color in the cup; when it moveth itself aright, (say like sparkling champaign) — at the *last* it biteth like a serpent and stingeth like an adder. Thine eyes shall behold strange wonders, and thine heart shall utter perverse things; yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth on the top of a mast. They have stricken me, shalt thou say, and I was not sick: they have beaten me, and I felt it not: when shall I awake? I will seek it yet again." Never was so exquisite a picture of drunkenness and the drunkard painted by the hand of man.

Yet in all this, there is no interdict upon the *use* of wine. The caution and the precept are against excess. There is indeed a special prohibition to the sovereigns and judges of the land. "It is not for kings, O Lemuel: it is not for kings to drink wine, nor for princes strong drink: lest they drink and forget the law, and pervert the judgment of any of the afflicted. Give strong drink unto him that is ready to perish, and wine unto those that be of a heavy heart — let him drink and forget his poverty, and remember his misery no more."

The total abstinence from wine and strong drink was under the Levitical dispensation reserved for the law of the Nazarite — an obligation voluntarily assumed, like that of the total abstinence pledge of the present day — usually for a given number of days,

seldom exceeding eight, during which the Nazarite was under solemn obligations of other observances and privations — because the consecration of his God was upon his head. At the close of the term of his vow, he was released with solemn religious sacrifices by the Priest — and after that (says the sacred text,) the Nazarite may drink wine, (Numbers 6: 20.)

There was a single instance of a child devoted to God as a Nazarite for his whole life, by his mother before he was born; and the herald of the Saviour, the voice of one crying in the wilderness, repent for the kingdom of Heaven is at hand, John the Baptist, was also a Nazarite for life.

There is one other example of a total abstinence pledge under the dispensation of the Law from Sinai, extending to a whole family and to a succession of generations, so memorable, that although I presume it is familiar to you all, I cannot pass it over in this rapid review of the scriptural origin and history of intemperance. At the period immediately preceding the dissolution of the kingdom of Judah by the Babylonian captivity, the word of the Lord came to the prophet Jeremiah, commanding him to go and take the whole family of the house of the Rechabites, to bring them into one of the chambers of the Temple of Solomon, and to give them *wine to drink.*

He accordingly went and assembled them all together, and brought them into one of the chambers of the temple — set before them pots full of wine and cups — and said to them, "*drink ye wine.*"

But they said, "We will drink *no wine* — for Jonadab, the son of Rechab, our father, commanded us,

saying, ye shall drink no wine, neither ye, nor your sons, forever. Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents: that ye may live many days in the land where ye be strangers." And this whole family, through a succession of ages and centuries, had obeyed the command of Jonadab, their common ancestor, in all that he had charged them. They drank no wine all their days; they, nor their wives, nor their sons, nor their daughters. They built no houses to dwell in — nor had they vineyard, field or seed. They led a wandering life, dwelling in tents from generation to generation, for upwards of two hundred and seventy-five years, till Nebuchadnezzor, king of Babylon, invaded the land, when for fear of the Chaldeans and the Syrians they fled for refuge to Jerusalem, and dwelt there. Jerusalem was however no refuge for them, from the conquering sword of the king of Babylon, into whose hands that city herself, together with the temple of Jehovah, built by Solomon, was about to fall, and to be consumed by fire. But that family, for the space of near three hundred years, had exhibited a most instructive example of obedience to the command of their common and remote ancestor — nor even in the extremity of the distress to which they were reduced, could they be tempted to depart, one jot or one tittle, from the observance of that command.

But why was it that the word of the Lord, a special mission from God, had come to the prophet Jeremiah commanding him to assemble this family, in the temple of Solomon, and there to present this strange exhibition in the face of the whole city? It

was to warn them of the impending fate of the kingdom, and to bring, in appaling demonstration, before them the cause of that destruction which they had brought upon themselves, by their disobedience to the commands of their all-powerful God. The heaviest of the curses, which nine hundred years before had been foretold from the top of Mount Ebal, to their forefathers, as would inevitably befall them if they should violate their covenant and forsake the God of their fathers, was now at the eve of fulfilment. They had enjoyed, for nine hundred years, the blessings promised them from the summit of Mount Gerizim, as the reward of obedience to the commands of Jehovah. They were now to suffer the dreadful penalty of disobedience. The children of Jonadab, the son of Rechab, said, "*we will drink no wine ;*" and they told the story of their forefather's command to all his posterity.

Then came the word of the Lord to Jeremiah, saying — "Thus saith the Lord of hosts, the God of Israel — Go and tell the men of Judah, and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the Lord.

"The words of Jonadab, the son of Rechab, that he commanded his sons *not to drink wine*, are performed: for unto this day they drink none, but obey their father's commandment. But how is it with *you*, men of Judah, and inhabitants of Jerusalem? Notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me.

"I have sent unto all my servants, the prophets, rising up early and sending them, saying, return ye now every man from his evil way, and amend your

doings, and go not after other gods, to serve them, and ye shall dwell in the land which I have given to you and to your fathers; but ye have not inclined your ear, nor hearkened unto me."

Jonadab, the father of the Rechabites, was but a mortal man like themselves. His commandments could of themselves carry no weight beyond his parental authority, and that in its utmost extent could not reach beyond the term of his own life, and bear at most upon the generations immediately succeeding his own. Upon those of later ages he could claim no authority or power. They were under no obligation to him, nor had they bound their souls by any covenant of obedience to his commands. But *you* — men of Judah and inhabitants of Jerusalem! — created by my power — adopted as my chosen and peculiar people — exalted above all others by my favor — bound to obey my commandments, not only by the ties of my authority, but by your own covenants — by the pledges of your own faith, times without number repeated,—what is the sentence that eternal justice must pronounce upon *you?* "Because the sons of Jonadab, the son of Rechab, have *performed* the commandment of their father, which he commanded them: but this people hath *not* hearkened unto me: — Therefore, thus saith the Lord God of hosts, the God of Israel, Behold I will bring upon Judah, and upon the inhabitants of Jerusalem, *all the evil* that I have pronounced against them: because I have spoken unto them and they have not heard: and I have called upon them but they have not answered. And Jeremiah said unto the house of the Rechabites, Thus saith the Lord of hosts, the God

of Israel, Because ye have obeyed the commandment of Jonadab, your father, and kept all his precepts, and done according unto all that he hath commanded you — therefore, thus saith the Lord of hosts, the God of Israel, Jonadab, the son of Rechab, shall not want a man to stand before me forever."

The principles of reward and punishment, in the dispensations of Almighty God, are marked in luminous contrast throughout the whole of these transactions — the special point of that contrast consisted in the observances and violation, by the parties respectively, of their faith. It was not their abstinence from wine, which constituted the transcendent merit of the Rechabites, and elicited from the God of Israel this testimonial of his approbation and most precious reward. It was their inflexible adherence to the commandment of their father. Yet surely that inflexible adherence itself would not have met the Divine approbation or reward, but that the command itself — total abstinence from the use of wine, and even from planting or having a vineyard, — was alike acceptable to the Lord Jehovah.

From these and other considerations, I think may safely be inferred the moral principles inculcated by the whole tenor of the Old Testament, with regard to temperance, and the use of wine, and all other intoxicating liquors, — and they are these:

1. That the vine and its fruit, produced by nature in such bountiful profusion, was a blessing bestowed by the beneficence of the Creator, for the use and enjoyment of man — and that the *temperate* use and enjoyment of them is innocent and without sin. That as a production of the earth, consumable by

man, it is classed with the olive, the fig and the grains, which are moulded into bread for the comfort and subsistence of the human race.

2. That in the use and enjoyment of the fruit of the vine and of all strong drink, there is imminent danger of excess — and that excess is a heinous sin. The examples of its excess are terrible and shocking. The precepts against it are strong, clear and uncompromising. To kings and judges, upon whose sobriety the personal rights and property of the whole community so essentially depend, the interdict is to the letter complete — and in the spirit, is, at least, an injunction of extreme caution, and of temperance bordering on total abstinence.

3. That the voluntary assumption of a vow or pledge of total abstinence is an effort of exalted virtue, worthy of the highest praise, and of the signal approbation and reward of Almighty God; — that it was the law of the Nazarite — a law of purity, aspiring to perfection beyond the ordinary infirmities of human frailty, and always highly acceptable in the sight of God.

4. The intemperance, or the habit of excess in the use of wine, was an object of unqualified abhorrence and disgust.

Passing to the still more refined, pure morality of the New Testament, we still find no specific injunction of total abstinence from wine. John the Baptist had preached and practiced a rigorous self-denial, not only of indulgence, but of all the ordinary enjoyments of sense. He lived in solitude — his dwelling was in the wilderness — his food was locusts and wild honey — his raiment was a hair cloth. He

came neither eating nor drinking. It was one of the bitterest reproaches of the Pharisees, against the Saviour of mankind, that he did come eating and drinking. That bearing, emphatically, at all times and on all occasions, testimony against all intemperance, he yet enjoined none of those self-tormenting privations which have constituted the chief pretensions of sanctity in the codes of other teachers of religion. He associated with publicans and sinners — and offered as his justification for it, that he "came not to call the righteous, but sinners to repentance." The first miracle that he performed was that of turning water into wine, at a wedding banquet in Galilee. One of the images under which, in discourse with his disciples, he represented himself was that of a *vine*, of which his father was the husbandman; and in the last most solemn act of his life, the institution of the Paschal Supper, at once the celebration and the substitute for the passover of the Mosaic Law, he not only brake the bread, but drank of the cup, and passing it to his disciples, said, "this do in remembrance of *me*." There were, under the Mosaic law, numerous interdictions of the use of certain meats, and the eating of the flesh of animals with the blood was expressly forbidden. These prohibitions were not directly repealed by Jesus Christ himself, while journeying upon earth; but they were abolished shortly after his death, by a revelation to his Apostle Peter, in a vision.

This *revocation* of the law of abstinence, common to the law delivered from Sinai, with many of the heathen religions of antiquity, is among the most remarkable characteristics of christianity. And the

more remarkable because the prohibitions of the Jewish law were six hundred years after revived by the impostor Mahomet in his Coran, and he superadded to them the total interdict upon the use of wine.

There is in the whole system of christian morality, proclaimed by the Saviour, no injunction of *fasting*. In the Sermon on the Mount, he commanded his disciples when they *should* fast not to do it hypocritically, with a sad countenance, to appear unto men to fast; and when challenged by the disciples of John the Baptist to say why his disciples did *not* fast like them and the Pharisees, he answered by enquiry, how his disciples could fast while he, the bridegroom, was with them — but when he should be taken away from them, then they would fast. This left the time and occasion for fasting entirely at their discretion, and so it has remained to this day. Christian churches, and especially Greek and Roman Catholics, have instituted numerous fasting seasons, and on certain weekly days throughout the year. They are observed, with more or less rigor, by those who believe in the duty of submitting to the ordinances of their respective churches, and ought to be universally respected. But the christians of the Protestant reformation, who have most thoroughly seceded from the doctrines and discipline of the Church of Rome, have abolished the whole system of fasting days without exception. They believe, and cling to the belief, that the christian dispensation is a Law of *Liberty*. So they find it expressly written by St. Paul to the Galatians, 5: 13. "For brethren, ye have been called unto *liberty:* only use not liberty for an occasion to the flesh, but by love

serve one another;" and in the subsequent enumeration in the same chapter of the works of the flesh: drunkenness, revellings, and such things, are among the crimes of which he says, "I tell you before, as I also told you in time past, that they which do such things shall not inherit the kingdom of God;" and then contrasting with the works of the flesh, the fruit of the spirit, *Temperance*, with love, joy, peace, long-suffering, gentleness, goodness, faith and meekness, are the associated virtues; of which he says — *against such there is no law.*

Let us then, friends and fellow citizens, "Stand fast in the *liberty* wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Let those of us who acknowledge *temperance*, as one of the most indispensable of christian graces, but who do not consider total abstinence as commanded by the law, or enjoined by the gospel, take heed to our ways, ever mindful that the obligation of *temperance* is as binding upon us as if we had fortified it by the most solemn of covenants or of vows; and remembering that although the gospel contains no precept of total abstinence, yet neither does it contain any injunction against it, but that St. Paul in his epistle to the Ephesians, expressly says, "*be not* drunk with wine, wherein is *excess*." And if there be among us those, who from their own inability to resist temptation, without the additional ligature of a pledge, let them take the pledge, and never after forget the command of the law, that if a man vow a vow unto the Lord, he shall not break his word — he shall *do* according to all that proceedeth out of his mouth.

And finally, Friends and Fellow Citizens, one and all, especially members of the Society for the Suppression of Intemperance in the County of Norfolk — be of good cheer. The task you have undertaken is a holy work, and may the blessing of Heaven attend you in its pursuit, progess and consummation! There is an unbroken link of connection between all the virtues that adorn the human character; and in laboring for the suppression of intemperance in the County of Norfolk, you are promoting the cause of christian virtue throughout the world. You go forth as missionaries of christianity among your own kindred. Go! with the commendation of the Saviour to his Apostles, when he first sent them forth to redeem the world — "be ye therefore wise as serpents, and harmless as doves." In the ardor of your zeal for moral reform, forget not the rights of personal freedom. All *excess* is of the nature of intemperance. Self-government is the foundation of all our political and social institutions, and it is by self-government alone that the laws of temperance can be enforced. In the effort to reclaim your brother from treading the primrose path of dalliance with the Circæan cup, allure him by kindness, rather than repel him by reproach. Teach him still more by example than by precept. Seek not to force upon him, by Legislative enactment, that virtue which he can possess only by the dictate of his own conscience, and the energy of his own will. Let no tincture of party politics be mingled with the pure stream from the fountain of temperance. May the watchword of moral reform be the inscription upon your banners, and may the standard of your spiritual and anti-spir-

itual warfare, in concert with those congenial armies, be borne aloft in triumph, till the cause of temperance shall spread, "conquering and to conquer, from sea to sea, and from the rivers to the ends of the earth."